A

SERMON

Preach'd at *All-Hallows*

IN

New Castle upon *Tyne*,

ON THE

22*d.* of *September*, 1695.

Being the *Day of Thanksgiving* to Almighty God for the Taking the Town and Castle of *Namur*, and for protecting his Majesty's Sacred Person.

By *Tho. Knaggs*, M. A. and Chaplain to the Right Honourable *Ford*, Earl of *Tankerville*.

LONDON,

Printed for *Richard Baldwin*, near the *Oxford-Arms* in *Warwick-Lane*, 1695.

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By The Revd. M. A. and Chaplain to the Right Honourable Lord, Earl of Tankerville.

LONDON,

Printed for B. [illegible] and Bedford, near the Two Temple Gates in Fleet-street, 1695.

TO THE

RIGHT HONOURABLE

FORD,

Earl of *Tankerville*, Viſcount *Glendale*, Baron of *Werk*, and one of his Majeſty's moſt Honourable Privy Council.

My LORD,

AS *ſoon as I yielded to the publication of this Sermon, I reſolved to commit it to your Lordſhips Patronage. The high Eſteem, (together with an earneſt deſire publickly to ſhew my gratitude) I have of your Loyalty to the King, your hearty Zeal and Fervor for the* Proteſtant Intereſt, *your dexterity in the management of publick Buſineſs, your Sage and Eloquent way of*

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Speech, and thoſe many other high Accompliſhments and extraordinary Endowments you are abundantly rich in, will, I hope, excuſe the boldneſs of this Dedication, *and obtain pardon for prefixing your Great Name to ſo ſlender a Diſcourſe.*

My LORD,

Your Lordſhip has improved the Honour you were born to, and advanced your Noble and Ancient Family, by ſtanding faſt to your Religion, and ſupporting our Laws and Liberties, when Popery and an Arbitrary Power were coming in to be triumphant among us. May your Lordſhip live long, to be an Ornament to your Country, and a Bleſſing to the Publick, is, and ſhall be the daily prayer of

My Lord,

Your Lordſhip's moſt humble and moſt obedient Servant and Chaplain,

THO. KNAGGS.

PSAL. 126. 3.

The Lord hath done great Things for us already, whereof we rejoice.

WHO was the Compoſer of this Pſalm, I ſhall not curiouſly or nicely ſearch into, ſeeing 'tis univerſally believ'd to be a joyful and chearful Hymn made by *Ezra*, or ſome good Man, at the *Jews* return out of Captivity, who had been kept a long time in Bondage in a ſtrange Country, among Infidels and Idolaters. When the People ſaw ſo wonderful a Change all on a ſuddain wrought for them, and Liberty granted to return into their own Country, they were ſo amaz'd and tranſported with the Deliverance, that they could ſcarce believe it to be true, and look'd upon it only as a Dream, which vaniſheth and comes to nothing. *When the Lord turn'd again the Captivity of* Sion, *we were like them that dream.* v. 1. But awaking, and ſeeing their Deliverance to be real, *their Mouth was fill'd with Laughter, and their Tongue with Singing,* v. 2. crying out with joy and triumph, *The Lord hath done great Things for us already, whereof we rejoice.*

I ſhall take the liberty, and that without any violence to the Words, to apply them to the happy Occaſion of this Day. In which you may obſerve,

Firſt, A joyful Acknowledgment made to God, that he hath done great Things for us.

Secondly, I will ſhew what ſome of theſe great Things are.

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Thirdly, What our Duty is in return to the Almighty, for doing ſo great Things for us.

Laſtly, What Improvement we are to make of the whole. And

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Job. 31. 24. The rich Man makes his Wealth his ſtrong City, *He ſaith unto Gold, thou art my Hope, and unto the Wedge of*
Pro. 11. 28. *Gold, thou art my Confidence, but he that truſteth in his Riches ſhall fall.* The worldly wiſe Man that thinks to ſave himſelf by his own policy, let him remember that God many times infatuates the Wiſdom of the Wiſe, and brings their Counſels to nought; the mighty Man that truſteth in his Arm of Fleſh, and puts his Confidence in the multitude of his Chariots and Horſemen,
Iſai. 31. 1. *That goes down into* Egypt *for help, and looks not unto the Holy One of* Iſrael, *and ſeeks not unto the Lord.* Let him
v. 3. conſider, *that the* Egyptians *are Men and not Gods, and their Horſes Fleſh, and not Spirit; and when the Lord ſhall ſtretch out his hand, both the Helper and he that is Holpen ſhall fall, and they ſhall altogether fail.* It was the ſaying of *One* when he was falling into the Enemies hand, *My Kingdom for an Horſe*, but *an Horſe is counted but a vain thing to ſave a Man, neither ſhall he deliver*
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Jer. 17. 5. *truſteth in Man, and maketh Fleſh his Arm.* Armies and Navies, Guards and Forts, Bombs and Cannon, Artillery and Ammunition are uſeleſs and unſerviceable without God, and the Succeſs in the day of Battle muſt be attributed principally to his Bleſſing. The divine Providence

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Exod. 13. 21. yoak. It was not *Moſes* but *God* that brought the Children of *Iſrael* out of the *Land of Egypt*; neither was it our own Arm and Strength that reduced the Town and Caſtle of *Namur*, but God's Arm; Power and Goodneſs going along with the Forces of his Majeſty and his Allies that preſerved our King, and gave us the Victory, Pſal. 62. 8. for which we this day rejoyce, *Truſt in Him at all times ye people, God is a refuge.* But

Secondly, I proceed to ſhew what ſome of thoſe *Great Things* are, which the *Lord hath done for us already*, and I hope they will paſs for *Great Things*, whether ſome Men will or no. And

Firſt, *The Lord hath done great Things for us*, in raiſing us up a *Deliverer* in the day of our diſtreſs; God has given us a King who has delivered us from *Popery* and *Slavery*, who ſecures our Rights and Liberties, who has protected us from bloody and barbarous Enemies, and makes choice of fit, able and faithful Governours both for Church and State: The divine Providence in raiſing him up, raiſed up *One* that has defended our Religion, brought back our ancient Laws and Liberties, and given a check to the Arms of that once potent and formidable Prince, the *French* King: A *Deliverer*, that has neither ſpared his Perſon or his Pains to do us good; who has made our Cauſe his own, even when we were falling as a prey into our Enemies teeth. We would do well to call to mind the woful ſtate we were in before his Majeſty landed, and then we may diſcern what *Great Things* God has done for us, in ſending him to us. He that conſiders the tottering Condition both Church and State were in; how the Government we liv'd under was growing to be Arbitrary, and a ſuperſtitious way of Worſhip ready to be ſet up and Eſtabliſhed among us;

He

He that conſiders theſe things cannot, without a wonderful infatuation, but muſt ſee *God has done Great Things for us*, in raiſing us up a *Deliverer*, who has protected our holy Religion, and ſtood in the gap to hinder the way of the Deſtroyer, who had pluck'd down our *Hedge* and *Fence*. But

Secondly, *The Lord hath done great Things for us*, in vouchſafing a particular protection unto this *Deliverer* in the day of danger. Run over his life, and ſee the miraculous Trains of Providence interpoſing for him; He has been the Darling of Heaven, and the ſpecial Object of Almighty God's ſingular care, inſomuch that no Prince in the World hath had ſuch ſignal Teſtimonies of the Kindneſſes of Heaven; when ſome fell at his right hand and ſome at his left, the Divine Providence covered his head, and the Almighty hid him under the ſhadow of his wings. In his ſafety we are ſafe; his Health and Wealth is our Concern; his Preſervation is of univerſal Concernment to Religion and the Laws, to Church and State, and 'tis a happy Bleſſing to all the Nation at once; and therefore we had need pray heartily to God to ſave him, who doth defend us all. Well might the people tell King *David*, *Thou art worth Ten Thouſand of us*, becauſe in his peace they ſhould have peace: The ſafety of a good King is a publick Bleſſing; the happineſs of a Kingdom is twiſted with the Welfare of ſuch a Prince, the Kingdom, as it were, living and breathing in him. King *Joſiah*'s fall proved the utter Deſtruction and Downfall of the people themſelves; whilſt he liv'd, he was the fountain of their Liberty and Security, inſomuch that they promiſed to themſelves a laſting ſecurity in his life, of *whom we ſaid, Under the ſhadow of his Wings we ſhall live among the Heathen.* But how cloſe 2 *Sam.* 18. 3.

Exod. 13. 21. yoak. It was not *Moſes* but *God* that brought the Children of *Iſrael* out of the *Land of Egypt*; neither was it our own Arm and Strength that reduced the Town and Caſtle of *Namur*, but God's Arm; Power and Goodneſs going along with the Forces of his Majeſty and his Allies that preſerved our King, and gave us the Victory, Pſal. 62. 8. for which we this day rejoyce, *Truſt in Him at all times ye people, God is a refuge.* But

Secondly, I proceed to ſhew what ſome of thoſe *Great Things* are, which the *Lord hath done for us already*, and I hope they will paſs for *Great Things*, whether ſome Men will or no. And

Firſt, *The Lord hath done great Things for us*, in raiſing us up a *Deliverer* in the day of our diſtreſs; God has given us a King who has delivered us from *Popery* and *Slavery*, who ſecures our Rights and Liberties, who has protected us from bloody and barbarous Enemies, and makes choice of fit, able and faithful Governours both for Church and State: The divine Providence in raiſing him up, raiſed up *One* that has defended our Religion, brought back our ancient Laws and Liberties, and given a check to the Arms of that once potent and formidable Prince, the *French* King: A *Deliverer*, that has neither ſpared his Perſon or his Pains to do us good; who has made our Cauſe his own, even when we were falling as a prey into our Enemies teeth. We would do well to call to mind the woful ſtate we were in before his Majeſty landed, and then we may diſcern what *Great Things* God has done for us, in ſending him to us. He that conſiders the tottering Condition both Church and State were in; how the Government we liv'd under was growing to be Arbitrary, and a ſuperſtitious way of Worſhip ready to be ſet up and Eſtabliſhed among us; He

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2 *Sam.* 18. 3.

Lament. 4. 20.

did their Ruine and Deſtruction follow the loſs of that exemplary and pious Prince? * What *Great Things* then has God done for us, in watching over our King night and day, in preſerving him at his Up-riſing and Down-lying, and compaſſing his paths. God has ſuffered no Policy, no Secreſy to circumvent him, no Treachery to take him off, no Snares to catch him, not to fall into that Pit that was digg'd for him, nor no Weapon form'd againſt him to proſper; he has ſtood by him in the day of Danger, given his Angels charge over him and brought him off with Victory and good ſucceſs. As to the inſtrumental Cauſe of that Victory we this day celebrate, much may be aſcrib'd to the wiſe conduct of our Lord the King; *He has done Great Things for us.* Such *Great things*, as may challenge any Prince in the world to ſhew the like, wrought for any People or Nation: 'Tis true indeed, the Author of all our Victories and Deliverances we muſt own and acknowledge to be God; to him principally we muſt give the Glory and Honour, and praiſe him; but when it will be found among the Files of Records, that next under God, our *King* did theſe *Great things* for us, how will his Memory be had in Everlaſting Remembrance? How will the Ages to come tell of him? How bravely big will his Name look in Story? And how will his famous and noble Atchievements be commended by admiring Poſterity? Theſe will intitle him a *Nurſing Father of the Church*, a *Defender of the Faith*, and a *Reſtorer* of our Religion, Laws, and Liberties. *Come thou and rule over us*, ſaid the people, to *Gideon*, *for thou haſt delivered us from the hands of our Enemies.* *God ſave the King*, was an uſual Form of Prayer in *Adonijah's* time. And when *Joaſh* was made King, *They clapt their hands*, uſed the ſame form of Salutation,

* *When the noble* Epaminondas *the* Theban *fell*, Thebes *it ſelf fell with him.*

Iſai. 49. 23.

Jud. 8. 22.

God

God ſave the King. I exhort you, ſaith St. *Paul, to make prayers for Kings, That we may lead a quiet and peaceable life in all godlineſs and honeſty.* And in the ſucceeding Ages of Chriſtianity, I find the Chriſtians were highly ſollicitous about the ſafety of their Princes. Nor was this the temper of a Chriſtian Spirit onely, but of Heathens and Infidels, for it was a Decree made by *Darius* King of *Perſia,* that all the *Elders of the Jews* ſhu'd be furniſh'd with *young Bullocks, or Rams, or Lambs, Wheat, Salt, Wine and Oil, that they may have to offer ſweet Odours unto the God of Heaven, and pray for the King's Life.* The fall of a King ſhakes the whole Kingdom; there is a Sympathy between the Head and the Members, when the Breath of our Noſtrils is taken from us, needs muſt the Body faint and languiſh, & expire in gaſping Agonies when the Royal Oak is cut down, we are bereav'd of all the benefits of its ſhelter; and the birds of Prey will ſoon ſnatch away *the Chickens,* when there is no *Hen to gather them under her wings.* Wherefore if we love our Country, if we have any regard to the Welfare of our ſelves, if we tender the intereſt of the *Proteſtant Religion,* of our Temporal Rights and the Common Good, we muſt from the bottom of our hearts pray for our King's proſperity, wiſh him long life and health, and earneſtly deſire his welfare and ſafety, becauſe in his peace we ſhall have peace. *O King live for ever.*

2 K. 11. 12
1 Tim. 2. 1. 2.
Ezra 6. 10.
Dan. 3. 9.

Thirdly, *The Lord hath done Great Things for us,* as to the preſervation of our ſelves, what might have been befallen us we know not; the fate of things look'd once very black upon us; thoſe Barbarities, Maſſacres, Proſecutions with Fire and Faggot, and ſhedding of Blood that is proper to *Popery,* and thoſe inflicted upon Proteſtants, for refuſing to comply with Superſtition and

did their Ruine and Deſtruction follow the loſs of that exemplary and pious Prince? * What *Great Things* then has God done for us, in watching over our King night and day, in preſerving him at his Up-riſing and Down-lying, and compaſſing his paths. God has ſuffered no Policy, no Secreſy to circumvent him, no Treachery to take him off, no Snares to catch him, not to fall into that Pit that was digg'd for him, nor no Weapon form'd againſt him to proſper; he has ſtood by him in the day of Danger, given his Angels charge over him and brought him off with Victory and good ſucceſs. As to the inſtrumental Cauſe of that Victory we this day celebrate, much may be aſcrib'd to the wiſe conduct of our Lord the King; *He has done Great Things for us.* Such *Great things*, as may challenge any Prince in the world to ſhew the like, wrought for any People or Nation: 'Tis true indeed, the Author of all our Victories and Deliverances we muſt own and acknowledge to be God; to him principally we muſt give the Glory and Honour, and praiſe him; but when it will be found among the Files of Records, that next under God, our *King* did theſe *Great things* for us, how will his Memory be had in Everlaſting Remembrance? How will the Ages to come tell of him? How bravely big will his Name look in Story? And how will his famous and noble Atchievements be commended by admiring Poſterity? Theſe will intitle him a *Nurſing Father of the Church*, a *Defender of the Faith*, and a *Reſtorer* of our Religion, Laws, and Liberties. *Come thou and rule over us*, ſaid the people, to *Gideon*, *for thou haſt delivered us from the hands of our Enemies.* *God ſave the King*, was an uſual Form of Prayer in *Adonijah's* time. And when *Joaſh* was made King, *They clapt their hands*, uſed the ſame form of Salutation,

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1 *K.* 1. 25.

God

God save the King. I exhort you, saith St. *Paul, to make* 1 Tim. 2 1, 2. *prayers for Kings, That we may lead a quiet and peaceable life in all godliness and honesty.* And in the succeeding Ages of Christianity, I find the Christians were highly sollicitous about the safety of their Princes. Nor was this the temper of a Christian Spirit onely, but of Heathens and Infidels, for it was a Decree made by *Darius* King of *Persia*, that all the *Elders of the Jews* shu'd be Ezra 6. 10. furnish'd with *young Bullocks, or Rams, or Lambs, Wheat, Salt, Wine and Oil, that they may have to offer sweet Odours unto the God of Heaven, and pray for the King's Life.* The fall of a King shakes the whole Kingdom; there is a Sympathy between the Head and the Members, when the Breath of our Nostrils is taken from us, needs must the Body faint and languish,& expire in gasping Agonies when the Royal Oak is cut down, we are bereav'd of all the benefits of its shelter; and the birds of Prey will soon snatch away *the Chickens*, when there is no *Hen to gather them under her wings.* Wherefore if we love our Country, if we have any regard to the Welfare of our selves, if we tender the interest of the *Protestant Religion*, of our Temporal Rights and the Common Good, we must from the bottom of our hearts pray for our King's prosperity, wish him long life and health, and earnestly desire his welfare and safety, because in his peace we shall have peace. *O King live for ever.* Dan. 3. 9.

Thirdly, *The Lord hath done Great Things for us*, as to the preservation of our selves, what might have been befallen us we know not; the fate of things look'd once very black upon us; those Barbarities, Massacres, Prosecutions with Fire and Faggot, and shedding of Blood that is proper to *Popery*, and those inflicted upon Protestants, for refusing to comply with Superstition and

Idolatry, may open our Eyes, and let us ſee what we might have expected from the *Romiſh* Faction. Our own Nation knows it by ſad experience, that in the Reign of Queen *Mary*, many pious and good people were burnt at a Stake, for their denying to ſubſcribe, to their wicked and falſe Doctrines. Surely our *Malecontents* and *Murmurers* do not know the Principles, or Spirit of *Popery*; they muſt be ignorant in the Caſe of *Henry* the third of *France*, who was ſtabb'd, and the bloody Art applauded by the Pope himſelf, for not purging his Country from the Corruption of Hereſy, being admoniſhed ſo to do. The Church of *Rome* is guilty in this reſpect, in looking upon us Proteſtants as ſo many *Hereticks*, and what work her *Sons* had 'ere this Day been employ'd in, if our late *Revolution had not hapned*, we may very well gueſs. Thanks be to God for *That*, and all his other Mercies to us; and let it ever be recorded for the praiſe of his preſent Majeſty, who next under God, deliver'd us from Tyranny, and Popiſh Cruelty.

Thirdly, I proceed to ſhew what our duty is in return to the Almighty, for doing ſo great things for us; for if the fore part of the Text belongs to God, the latter I am ſure belongs to us: If the Lord hath done *Great things* for us, then we are to rejoyce, and this Day is ſet apart for it. Now that our rejoycing this day may be pleaſing to God, it muſt firſt begin at the *Church*; there it muſt firſt ſhew it ſelf, be firſt ſeen and heard there, thither we muſt go in, and in the Congregation give thanks unto the Lord, for the *Great things* he hath done for us; we muſt firſt be joyful in the *Houſe of Prayer*, and our joy muſt exert it ſelf firſt after a Godly manner. We read of ſome who kept their King's Day with flagons of Wine, and by drinking to that exceſs, till they were ſick: *They made*

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the King glad with their wickedneſs. Such Riot and Exceſs was uſed upon that feſtivall Day, that as the Prophet *Malachy* ſpeaks of ſome others; There came nothing of their feaſts but dung: All they did was, they ſat down to eat, and drink, and roſe up to play; *but with none of theſe was God pleaſed*: Religion muſt this day be firſt obſerv'd: It is not enough that in our Feaſts this day we drink the King's Health, clap our hands, and cry, *God ſave the King*, but we muſt firſt *regard the work of the Lord, and conſider the Operation of his hands:* It is not Enough, that with the Harp and the Violl, the Timbrel and the Pipe, we give Thanks out of Cuſtom, but we muſt firſt *go into the Houſe of the Lord*, and there pour out our ſouls in Thankfulneſs to God, in a thankful Remembrance; and then after we have done here, we may lawfully go and rejoyce in our houſes, ſo long as Temperance is obſerv'd, and all manner of Riot and Exceſs laid aſide. It was God's command under the Law, that upon their rejoycing for his removal of any Plague, the Trumpets ſhu'd blow; And ſhall we, whom God by this happy day, calleth us to rejoycing by a great Victory, and the preſervation of his Majeſty's Perſon, ſhall we whom God hath called to joy, hang down our heads like a Bull-ruſh, droop, and ſlight the Office of the Day? When the *Græcians* were ſet at Liberty by *Flaminius*, *Plutarch* tels us, they cry'd out, Σωτὴρ, Σωτὴρ, *Saviour, Saviour*, with ſuch a Sound, that the Birds in the Air which flew over their heads fell aſtoniſh'd to the ground. And ſhall we be ſo little affected with our good Succeſs and Deliverances? No, let our Ears be chearfully open to the ringing of Bells, and to the noiſe of Muſical Inſtruments: Our *Hoſannah's* this day ſhall be heard in the higheſt, for

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This is a Day which the Lord hath made, we will rejoyce and be glad in it. What *Nehemiah* ſaid unto the People upon hearing the law read, I ſay unto you. *Go, and Eat of the Fat, and drink the Sweet, and ſend Portions unto them for whom none is prepared, for this is a joyfull Day indeed, be yee not ſorry therefore, for the Joy of the Lord is your ſtrength.* I come

Neh. 8.10.

Laſtly, To conſider what Improvement we are to make of the whole. And

Firſt, If we would ſtrengthen that which God hath *already* wrought for us, and carry on, and perfect his marvellous Works towards us, we muſt *be followers of that which is good,* and live ſo, that God may take delight in us, bleſs us with the continuance of his Bleſſings, and may have no occaſion given him to repent him of the Mercies ſhewn to us. Whilſt we are under ſuch a gracious and benign influence of Heaven; we muſt take care that we do not by our Sins, make ſuch a *ſeparation* between it and us, as may provoke God to throw off his care of us, and withdraw his helping hand from us. What's to be done then, to procure a continuance of thoſe *Great Things he hath done for us already?* Even this, to come to Repentance, and that's the way to carry them on to perfection: O let his mercy and goodneſs lead us all to Repentance: May his wonderful Deliverances oblige us all to love and fear him; and may his many and great preſervations of our King endear our Righteouſneſs, and excite our Obedience to him, and then the Deliverances we have had will be a pledge of more. This would heap Palms and Laurels upon our Cauſe, and bring us off Conquerors, *for the Eye of the Lord is upon them that fear him:* He takes pleaſure in ſuch,

ſuch, and it ſhall go well with them. *Evil-doers* and *Tranſgreſſors* ſhall be *cut off*, and rooted out, but thoſe who truſt in the Lord and do good, ſhall by ſo doing, *dwell in the Land, and verily they ſhall be fed. Obey my voice*, ſaid God to the Jews, *and I will be your God, and yee ſhall be my People; and walk yee in all the Ways that I have commanded you, that it may be well with you:* And he tells the *Iſraelites*, that *if they would obey his Voice indeed, and keep his Covenant, that then they ſhould be a peculiar Treaſure unto him above all People.* Even an Heathen Poet made this Obſervation to the *Romans*,

Jer. 7. 23.

Exod. 19. 5.

Diis te minorem quod geris, imperas. Horat.

That their Succeſs was owing to their piety, and their Obedience to the Gods, made them Rulers and Commanders: And therefore may we all be ſo wiſe, as to ſay as the people did to *Joſhua*, *The Lord our God will we ſerve, and his Voice will we Obey.*

Joſ. 24. 24.

Thirdly, We have had *Great things* done for us, and therefore in order to have God ſtill on our ſide, it is a Duty incumbent upon us to be thankful for them: There are ſome Men of ſo unhappy a Temper, as to forfeit the Advantages of them, if God would have taken it at their hands; that with the ungrateful *Iſraelites* are in love with the *fleſh-pots of Egypt*, and would return back into that Land. Strange perverſeneſs and blindneſs! That the *Iſraelites* would not know when they were well uſed, but inſtead of ſhewing their gratitude, under-valued the vouchſafements of Heaven's favour, as if the very reaſon of their quarrelling, Gods goodneſs, was none other but this, that it infinitely ſurpaſſed all their deſervings. I

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Laſtly, To conſider what Improvement we are to make of the whole. And

Firſt, If we would ſtrengthen that which God hath *already* wrought for us, and carry on, and perfect his marvellous Works towards us, we muſt *be followers of that which is good*, and live ſo, that God may take delight in us, bleſs us with the continuance of his Bleſſings, and may have no occaſion given him to repent him of the Mercies ſhewn to us. Whilſt we are under ſuch a gracious and benign influence of Heaven; we muſt take care that we do not by our Sins, make ſuch a *ſeparation* between it and us, as may provoke God to throw off his care of us, and withdraw his helping hand from us. What's to be done then, to procure a continuance of thoſe *Great Things he hath done for us already?* Even this, to come to Repentance, and that's the way to carry them on to perfection: O let his mercy and goodneſs lead us all to Repentance: May his wonderful Deliverances oblige us all to love and fear him; and may his many and great preſervations of our King endear our Righteouſneſs, and excite our Obedience to him, and then the Deliverances we have had will be a pledge of more. This would heap Palms and Laurels upon our Cauſe, and bring us off Conquerors, *for the Eye of the Lord is upon them that fear him*: He takes pleaſure in ſuch,

ſuch, and it ſhall go well with them. *Evil-doers* and *Tranſgreſſors* ſhall be *cut off*, and rooted out, but thoſe who truſt in the Lord and do good, ſhall by ſo doing, *dwell in the Land, and verily they ſhall be fed. Obey my voice*, ſaid God to the Jews, *and I will be your God, and yee ſhall be my People; and walk yee in all the Ways that I have commanded you, that it may be well with you:* And he tells the *Iſraelites*, that *if they would obey his Voice indeed, and keep his Covenant, that then they ſhould be a peculiar Treaſure unto him above all People.* Even an Heathen Poet made this Obſervation to the *Romans*,

Jer. 7. 23.

Exod. 19. 5.

Diis te minorem quod geris, imperas. Horat.

That their Succeſs was owing to their piety, and their Obedience to the Gods, made them Rulers and Commanders: And therefore may we all be ſo wiſe, as to ſay as the people did to *Joſhua, The Lord our God will we ſerve, and his Voice will we Obey.*

Joſ. 24. 24.

Thirdly, We have had *Great things* done for us, and therefore in order to have God ſtill on our ſide, it is a Duty incumbent upon us to be thankful for them: There are ſome Men of ſo unhappy a Temper, as to forfeit the Advantages of them, if God would have taken it at their hands, that with the ungrateful *Iſraelites* are in love with the *fleſh-pots of Egypt*, and would return back into that Land. Strange perverſeneſs and blindneſs! That the *Iſraelites* would not know when they were well uſed, but inſtead of ſhewing their gratitude, under-valued the vouchſafements of Heaven's favour, as if the very reaſon of their quarrelling, Gods goodneſs, was none other but this, that it infinitely ſurpaſſed all their deſervings. I

wiſh ſome among us did not too near reſemble theſe ungrateful *Iſraelites*; but I ſhall not blow the coals; a juſt amazement to ſee thoſe Miracles of Mercy flung up, and that ſome men ſhould go about to make thoſe bleſſings God has beſtow'd upon us for our good, an occaſion of falling, fills me with dread & horrour of the judgments of God, which may well fall upon the Land. For if Mercies cannot prevail with us, what can we expect but the next ſcent ſhould be Judgments? If Men will kick and ſpurn againſt Heaven, and throw themſelves back into that, or a worſe condition then they have yet been in, 'tis not to be expected that God will work new miracles every day for them. If *He that is filthy will be filthy ſtill*, he muſt expect *Ephraim's* doom, *Ephraim is joyned unto Idols, let him alone, let him follow the Counſels of his own heart, and be filled with his own Deviſes. We would have healed* Babilon, *and ſhe would not be healed, forſake her; We would have healed* Babilon, There is Mercy and Goodneſs on Gods part, *but ſhe would not be healed*, there is a Deſpiſing of his goodneſs on her part, and then follows deſertion on God's part, *forſake her. My people would not hearken to my voice and* Iſrael *would none of me, ſo I gave them up unto their own Hearts luſts, and they walked in their own Counſels. Oh, that my People had harkned unto me, and* Iſrael *had walked in my Ways; I would ſoon have humbled their Enemies, and turned my hand againſt their Adverſaries. Becauſe they received not the Love of the Truth that they might be ſaved, for this cauſe God ſhall ſend them ſtrong Deluſions to believe a Lie.* For how juſt is it with God, to lift up his hand againſt a people, and overthrow them, as he did the unthankfull *Iſraelites*, for not keeping in mind the Deliverances he

Rev. 22. 11.
Hoſ. 4. 17.
Jer. 51. 9.
Pſal. 81. 11., 12.
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2 *Theſſ.* 2. 10. 11.

he had granted them? We are an happy people, if we did but know it: Sufficiently happy, if ſome were not ſo fooliſhly induſtrious to make themſelves unhappy. We are not involv'd in Blood and Confuſion, as our Neighbouring Countries are. We live in peace and plenty, whilſt in the mean time other Nations are frighted with the ſound of Trumpets, the Beating of Drums, the neighing of Horſes, the roaring of Cannon, the howling of Women, and the ſchrikeing of Children expoſed to the rage and fury of mercileſs Souldiers. We build and plant, beautifie and adorn our Houſes and Habitations, whilſt others are burnt down, battered about their Ears, and lie in ruine and deſolation. We have plenty, whilſt others are in want. We ſowe in Peace, and reap in peace, whilſt other Men's labours are enjoyed by Strangers and Enemies. Such Bleſſings as theſe, cry aloud to us to be thankful to Heaven. *O that we were wiſe, that we would conſider this, and praiſe the Lord for his Goodneſs, and declare the Wonder that he hath done for us.*

Thirdly, *The Lord hath done Great Things for us*, in raiſing up our King to be the happy Inſtrument of our Deliverance, and therefore next being thankful to God, we are under an high Obligation to be Loyal and Obedient to his Majeſty, and to ſtudy the things that make for his Honour and Glory, as he has done thoſe that make for our Peace and Safety: And for this no Charges ought to be ſpar'd, no Power from *France* feared, otherwiſe this opportunity of making our ſelves under him happy, will one day riſe up in Judgment, and condemn us.

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May it pleaſe a gracious *God, who hath done Great Things for us already*, to continue his Mercies to us: And may we, conſidering the Dangers we have been in, quicken our Zeal, ſhew Vigour in the Cauſe of our Religion and the preſent Government: And may it pleaſe God to move the hearts of ſuch as are in Authority, to be active and diligent in their Duty, that ſo thoſe Deliverances may be ſtrengthned which God hath wrought for us. Crown our King, O Lord, with Honour and Succeſs here, and with an everlaſting Crown of Glory in Heaven hereafter. *Amen.*

FINIS.

D323
.A4
A33
D5

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